

LATTER DAY SAINTS SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8

VOL. 1.

CHATTANOOGA, TENN., SATURDAY, JANUARY 14, 1899.

No. 7.

A DOLLAR AND ITS REMINISCENCES

By Elder S. D. Fulmer.

While on my rounds a short time since, as Elders oft are going, I sold a Book of Mormon for a piece of ancient coin; Its visage was so old and sere, I scanned it o'er and o'er; The date of birth, the legend read, was 1824. My mind flew back to that old time, which seemed so long ago, And thought of things which had transpired, since it, man's greed did know, You've passed from many a hand to hand and honest debts have paid, While hundreds that have owned you once, now molder in the grave.

You've smoothed out many a widow's care, and to orphan gave relief, Since you began to make your rounds, your mission's one of peace. Since eighteen hundred and twenty-four, lo! many a change has come, A transit from the good old days to one of show and sham. The pastors then were wont to preach as in the days of yore, But now they preach for bank account, and always "wanting more." Last Christmas day I witnessed an instance of that kind, Who made his terms, they had to yield or he'd not preach at all.

But now my mind reverts again unto that early day, When Joseph Smith, an o'er young man, went to the woods to pray; The powers of satan tried to down and even overcome, But he was rescued by the power of the Father and the Son. The Father said, "Hear him, I say, 'tis my beloved Son," And thus the heavens were rent in twain and man invited in. "By counsel of thy servant, James, of truth I'd like to know, Of churches here on earth, the one approved of you.

"Join yourself with none of them, for they are none of me, But in due time I will make known the Gospel plan to thee." Soon John the Baptist then came and authority he gave To offer man release again from sins—the "watery grave." And then came Peter, James and John with the Apostles' keys; On Joseph they conferred the power the Church to organize. And thus the "little stone" by the Prophet Daniel seen. Began to smite the image that's worshipped now by men.

Soon, the powers of Satan, its progress tried to stay; The Modern Prophet sealed his work, as ancients in their day, But now the seed of truth is sown, and destined to remain, The faith of Saints has been increased, though the Prophet has been slain.

The Saints were driven from their homes, through mud and rain and snow, They took their journey to the West, to whence they did not know. Some five decades have come and gone, since suffering that great wrong; They then were led to their new homes by the Prophet Brigham Young.

Now, we, the sons of noble sires, are here to show that plan That will revolutionize the world, coming from the Son of Man; The sin and strife will flee away before its brilliant rays, And then will come the "day of rest," as told in ancient days. Therefore, we say, mankind repent before it is too late, For result of sin is punishment and leads to that broad gate. But righteousness will give you rest, for that's the promise given, For all who will the truth observe, will enter into Heaven.



ELDER MATHIAS F. COWLEY.

History of the Southern States Mission.

Feb. 24, 1898, Elders Henry W. Barnett of Payson City, Utah, and Mathias F. Cowley, of Salt Lake City, left the latter place as missionaries to the Southern States. They went direct, by instructions of President John Morgan, to Farmington, Graves county, Kentucky. The inducement to visit that section was an invitation by Benjamin R. Turplow, of

the Campbellite church, who had relatives in the Church of Jesus Christ of Latter Day Saints, and who was desirous of seeing and hearing the Elders. The above named Elders were kindly received and well treated by Mr. Turnlow, and others in that vicinity. They spent one month in Graves county, entirely in Farmington and close proximity. They preached several times in a Campbellite church called Antioch, several times in the Farmington seminary, and once in the Josephite chapel. They found one member of the Josephite faith, Jefferson Turlow, who claimed to have been baptized in the early history of the church by President Wilford Woodruff. When he heard Elders Barnett and Cowley he remarked that the preaching had the same good "ring" to it that first impressed him with the truth of the gospel. So far as known at that time these Elders were the first to visit and preach the true gospel in Graves county, Kentucky.

No great interest being manifest in their mission in that place, and an immediate necessity existing for Elders in Franklin county, Virginia, Elder Morgan had previously instructed them that in the event of little interest in Kentucky they could proceed to Virginia. They acted upon this suggestion, and left Kentucky by steamboat up the Ohio river, from Paducah, to Smithland and thence up the Cumberland rivers to Nashville, Tenn. They arrived in Virginia about the 20th of May. Elder Barnett preceding his companion one week. They went direct to the home of Col. Robert M. Harper, near Taylor's store, Franklin county, Virginia, and in that neighborhood began missionary labor. They preached in a Union church in that vicinity and visited several families, but performed no baptisms in that immediate vicinity. From this point they went south about seventeen miles to Sontag, where they found a few members of the church and a number of others favorable and who afterwards embraced the gospel, during the ministrations of these Elders. From this point they returned by way of Rocky Mount, county seat of Franklin county, and Taylor's store and went to the north east part of the county, and held meetings in a church called Ninever, visiting with Patrick Simmons, Wigton Richardson

and other friends. From this point they crossed the Stanton river into Bedford county, where they found about five members of the church and a goodly number of friends. In these fields Elders Henry G. Boyle, Howard K. Coray, Thomas E. Daniels, Samuel Wescroft, John D. H. McAllister, George Teasdale, John R. Winder, Jr., Moroni Reese and probably other Elders had labored and accomplished much good by sowing the seed, and reaping some fruit. Elders Barnett and Cowley labored as companions in Franklin and Bedford counties one year, held many public meetings in the woods, in private houses, in churches, and in school houses. They made new friends, strengthened the faith of the saints and baptised quite a number. About this time, May 1879, Elders Seth A. Langton and Frank A. Benson arrived from Utah. Elder Barnett took Brother Langton as a companion and continued in the same fields of labor one more year with en-



ELDER HENRY W. BARNETT.

couraging success, bringing some into the church and extending the circle of friends. In the mean time Elders Cowley and Benson went direct to Burk's Garden, Tazewell county, Virginia, where they found a number of saints and hosts of friends. Burk's Garden is quite historic in the southern mission, as having contributed many converts to the Church of Christ. Elder Jedediah M. Grant introduced the gospel into that place in 1839 or 1840, and performed a most wonderful work. His sermons and even the texts from which he preached were remembered by many people during the remainder of their lives from twenty to twenty-five years with great clearness, so deep and lasting was the impression of truth made upon their minds. One aged man, Col. Peter Litz, told Elders Benson and Cowley that he well remembered that Elder Grant read to them in manuscript the prophecy of Joseph Smith respecting the war of the rebellion which took place over twenty years after Elder Grant read the revelation to the people of Tazewell county, Virginia. They derided the prophecy, but lived to see its verification

written in letters of blood and tears. This aged veteran, Peter Litz, also testified that he received the evidence of the truth of the Book of Mormon by the appearance of a Heavenly messenger who commanded him to "Doubt No More." Elders Benson and Cowley labored in Tazewell, Bland and Smyth counties, in each of which they held many meetings in public places and private houses; made many friends and baptized a goodly number of people, most of whom were the children or grandchildren of those who heard the gospel preached first by Elder J. M. Grant. In this field also Elders Boyle (this was his native county and he filled a mission in Virginia in the days of Nauvoo) Teasdale, David M. Stuart, Judge Dusenberry, T. B. Lewis and many other Elders had labored. Early in 1880 President Morgan visited Virginia and North Carolina and held conferences with the saints, Elders and people. Elder Cowley accompanied him to Surry county, N. C., where they met Elders Beck, Spence, James H. Moyle and one other Elder and held a conference. During the winter and spring of 1879-80 Elders L. P. Helm and William W. Fife came to Virginia and assisted Elders Benson and Cowley in their field of labor. Elders G. R. Hill and R. A. Ballantyne, of Ogden, also spent a short time in Virginia. In March, 1880, Elder H. G. Boyle again returned to the south and succeeded Elder Barnett as President of the Virginia conference. Elder Benson went to West Virginia with Elder Aaron Thatcher. Elder Thomas Farr joined Elder Langton in his field of labor, and Elders Barnett and Cowley were released to return home. The last named Elders were in Virginia a few days less than two years. For the first year they were the only Elders in the state, the next year there were four Elders and for a few months in the second year, six Elders. The number of baptisms performed were 114, with about fifty souls emigrated. Many children were blessed, and the circle of friends to the cause of truth, greatly extended.

The Southwestern States Mission has inaugurated an "Old Folks Day." An invitation was received at this office without designation as to whom it was available for. The outside was emblazoned with the following legend: "A happy new year to ye olden friends. Dinner and entertainment." The invitation reads:

You are cordially invited to join the Old Folks of St. John, in a Social New Year's Gathering, at the Saints Church, Monday, January 2d, 1899. Commencing at One O'clock, P. M. If you cannot come, please Notify the Committee; otherwise carriage will call for you at 12:30.

Committees—

Arrangement.—Wm. T. Jack, George Breckenridge, Mrs. Geo. Breckenridge, Mrs. Wm. Dixon, Mrs. G. W. Grandy, Mrs. M. E. Taylor.

Invitation.—L. O. Larson, L. E. Iverson, Mrs. F. L. Copening, Mrs. Homer F. Cornwell, Mrs. Mable Smith, Miss Elizabeth Gilmore, Mrs. C. H. Miller, Miss Blanche Balch, Miss Anna Paton.

Entertainment and Refreshment.—F. L. Copening, N. E. Baker, Miss Rena Glascock, Miss Ida Breckenridge, Miss Blanche Dixon, Miss Mable Northrop, Miss Georgie Olden, Miss Mary Breckenridge.

What President Snow Says.

Anent the Roberts congressional episode, the New York World, which announces its desire to be absolutely fair and to hear both sides of the question, telegraphed its local representative, in Salt Lake City, asking him to secure, from President Snow, a signed statement, to be published by that paper in answer to the charge officially circulated by the Presbyterian board of missions to the effect that the Mormon church of today, countenances, excuses and encourages polygamy. The World further alleges that the Presbyterian church is circulating hundreds of thousands of letters and petitions against Congressman-elect Roberts, with the hope of having him unseated. Therefore, the World applied direct to President Snow for his views of the case.

President Lorenzo Snow's Statement.

President Snow's reply, which was wired to the World today is as follows:

In answer to your inquiries I declare most solemnly and emphatically that the statements which are being published to the effect that the Mormon church is encouraging and teaching polygamy are utterly untrue. Ever since the issuance of the manifesto on this subject by President Wilford Woodruff, my predecessor in office, polygamous or plural marriages have entirely ceased in Utah. Since my accession to the Presidency of the Church of Jesus Christ of Latter-day Saints I have repeatedly asserted my intention to stand by that manifesto, and my determination not to permit any marriage to take place under the sanction of the church which is contrary to the law of the state, and I now re-affirm that statement. Holding the keys of this authority in the church over which I am called to preside, no such ceremony can be performed and recognized without my consent. I wish this to be clearly understood. I make this declaration unequivocally and without any mental reservation. Polygamous marriages in the Mormon Church have entirely ceased. The implied understanding with the nation when Utah entered the union as a state has been sacredly observed. There is no intention or disposition on the part of the church to violate or depart from it in the future. The enabling act required a provision in the constitution of the state of Utah that polygamous or plural marriages should be forever prohibited. In accordance with that provision, the state constitution contains this clause: "Perfect toleration of religious sentiment is guaranteed. No inhabitant of this state shall ever be molested in person or property on account of his or her mode of religious worship; but polygamous or plural marriages are forever prohibited." Laws have been framed in support of this constitutional enactment. Heavy penalties are provided for in case of their violation. Thus "the church and the state are against the further contracting of polygamous associations, and there is absolutely no ground for the position taken by those who are attempting to inflame public opinion against the Latter-day Saints."

The election of Mr. B. H. Roberts to the office of representative in congress from Utah was an entirely secular affair. The church had nothing to do with it. Church and state in Utah are entirely distinct and separate. Non-Mormons participated in his nomination in the regular convention of his party. Non-Mormons also aided in his election. Many Mormons not being of his party, voted for his opponent. He was not a church candidate in any sense of the word. The church had no candidate. He was elected as an American by American citizens and the question of religion did not enter into the purely political contest. The church has nothing to do with the action of congress in relation to his

seat. If, however, notice is taken of the wild statements and anti-Mormon fulminations from the pulpit and the press to the effect that Mr. Roberts has violated the state constitution and the requirement of the enabling act, it is proper for me to state as I do most positively that the charge which incidentally affects the church of which we both are members, is entirely without foundation in fact. And further, if Mr. Roberts takes the seat to which he has been elected, it will not in any sense affect the question of polygamy. If he should be unelected, the result as to polygamy would be no different. Polygamous marriages having ceased, the action of congress in reference to the representative-elect would have no bearing upon the matter one way or the other.

The situation in Utah at present is this: There have been no polygamous marriages since 1890. There is no movement in the church for the revival of such unions. I am personally opposed to any such change. My associates in the church unite with me in this determination. But there is another question associated therewith. When Utah became a state with the full understanding that polygamous marriages should be forever prohibited, a number of men found themselves in this position: They had two or more wives, who had been married to them under the most sacred covenants and obligations that people could enter into, by consent of all the parties interested. What were those men to do with their plural families? Cast them off? Repudiate their wives? Bastardize their children? Make them a common charge upon the community? Or take care of them, provide for them, maintain the wives and support and educate the children? Is it possible that the Christian ladies of the United States, who have been wrought upon by fanatical or designing persons to raise their voices against the Mormon people, desire those men to turn their backs upon the wives and children who are as true and devoted as any in the land? Should not the Christian people of the United States consider the circumstances that surround those families, which are still in the relationship which is so objectionable to people afar off? Can they not see that with the complete cessation of plural marriages it is only a question of a little time when the relations that have grown out of the system will pass away, the system itself having become obsolete? The excitement that has been caused during the last few weeks is without reason, and it appears to me without excuse. I might trace it to its original source and show how unworthy it is of the attention of thinking, just and humane individuals. But I forbear. The "sober second thought" of the American people will succeed the present eruption, and when this violent sensation has subsided the intelligent, rational and tolerant public will perceive that the Mormon people are acting in good faith, that the few among them who are in the condition described are simply performing a sacred duty, and that the nation has been needlessly alarmed! Mormonism, contrary to the popular notion, does not mean polygamy. It is a system of religion which recognizes God as the Creator and Ruler of the universe, and Jesus Christ of Nazareth as His Son and the Savior of mankind, and teaches that the Holy Spirit may be obtained and enjoyed by all persons who will receive the Gospel and obey the divine commands. It recognizes the right of all people to worship or refrain from worshipping, according to the dictates of their own consciences, and claims only the same privilege for its adherents.

With a sincere desire for the welfare, progress and redemption of the whole human race, I am, etc.,

LORENZO SNOW.

A good place to learn what to buy is from that little receptacle called the purse.

The Divine Influence of God's Spirit.

By Elder C. A. Call.

Written for the Southern Star.

The Savior said: "Nevertheless I tell you the truth, it is expedient for you that I go away, for if I go not away, the comforter will not come unto you. But if I depart I will send him unto you. And when he is come he will reprove the world of sin and of righteousness and of judgment." Jno. xvi:7, 8.

The blessings received by being in possession of this comforter are numberless. It will at all times enable a man or woman to say I am not ashamed of the Gospel of Christ. It will be a beacon light to our pathway through life. We have a lesson in the example of Peter. That man who Jesus said unto you I give the keys of the Kingdom.

Before our Savior's crucifixion He says to Peter thou wilt deny me. Though all the world should desert him Peter believed that he had the courage to follow him where he would lead. But the lack of that comforter caused Peter to deny his master. But when the day of Pentecost was come and the promise of the Savior fulfilled, that of sending that comforter. Peter and the rest of the Apostles being filled with an abundance of the Holy Ghost called upon the people to obey the Gospel, to believe in Jesus Christ, whom God had exalted upon His right hand. This caused the people to rage and the heathen to imagine vain things, insomuch that they cast Peter and John into prison; but had to acknowledge that miracles had been done. And for fear of losing the good will of those who they had oppressed by teaching them foolish tradition they let Peter and John go after beating them with a few stripes and commanding them not to teach in this name. But they being full of this divine influence or the comforter to fill their bosom and having that boldness which characterize the one who is in possession of this priceless gift, went among the people teaching them their duties and the glorious privileges they now had, and when told they were commanded to not teach in that name Peter said: "We ought to obey God rather than man." Note the difference. He who said, "I know not this man." After the Holy Spirit came upon them say, "We ought to obey God rather than man. Now is not the Spirit of God worth striving for; verily, yes, for without it we cannot be saved or know God, whom to know is life eternal, for no man can say that Jesus is the Lord but by the Holy Ghost." 1 Cor. xii:3. This divine influence, if we follow its dictates, will lead us along that road which leads to those mansions the Savior went to prepare. But He said: "I will not leave you without a comforter, but will send the promise of the Father unto you, and He will guide you into all truth."

If, as the beloved disciple John says, we are to be sanctified through truth, then this spirit is of most vital importance to help us reach that high calling; for this is its mission and the destiny of those who follow out its promptings is an exaltation in the mansions of glory. With this assurance, let us put in practice the words of James, "Lay apart all filthiness." Why? Because unless we do we will drive that pure element from us, as it will not dwell in an impure tabernacle. And we will not be able to over-

come the world and set down in the paradise of God and partake of the tree of life, which blessings we should work for with untiring zeal to gain. If there are any who have not obeyed the Gospel of our Lord and been made possessors of this divine spirit, let them arouse themselves and begin to seek after these blessings which come to those who will obey the Gospel. Repent of their sins and be baptized of the water and of the spirit (the latter being that comforter), and observe the teachings we receive by doing this, that that voice may whisper in our ears, "This is the way, walk ye in it," and thus fill the measure of our creation and perform the work God has sent us to perform, for this command is unto you and your children and those that have, or may dwell on God's foot-stool. If there is a time when one needs the fire of the Holy Ghost it is when he is preaching the Gospel of Christ, for how many honest souls there are whose minds have been blinded by false teachers who would receive the truth in the love of it? Therefore to have the fire of the Holy Ghost that you may leave an impression upon such people that would cause them to see that good can come from such preachers.

I am now reminded of an incident: One day while my companion and I were out tracting we called at a well-to-do farmer's house about dinner time. He came to the door and invited us in. We did so, and talked upon the Gospel a few moments. Soon after he left us he asked his wife to prepare dinner for two strangers. After dinner we sat and conversed upon the principles of life and salvation some time. When about to leave they invited us to call again, which we did on several occasions. The lady told afterwards, "When you men first came here I got very angry and determined that you should go on, and it was the first time I have ever been angry at a stranger, but when I saw you all, my anger died away." For one to carry an influence with them that will soften the heart of those they come in contact with is a testimony that God is with them, and will make them bold in declaring the truth as it has been revealed from heaven in this, our day.

May the peace of heaven rest upon all who are striving to do good. And may we all follow the prompting of this divine spirit. And may it strive with the wayward and unconcerned until it has convinced them of the truth of the Gospel. May good tidings reach all men and the Glory of God shine on Zion the pure in heart is ever the prayer of your brother in the Gospel of Christ.

President Jack, of the Southwestern Mission, says:

In reference to the new book, Mr. Durant: "It is a gem of neatness in arrangement and workmanship, and is certainly a credit to the Southern States Mission, as well as its author. In appearance it is bright and attractive, in style it is modern and fascinating; bearing within itself the incentive which must induce people into whose hands it may fall to read it to a conclusion, and at the same time placing before in striking contrast truth and error, so that the blindest and most bigoted may plainly see the truth. May the little blue book reach a high destiny and become an agent of light and salvation in the missionary field."



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SATURDAY, JANUARY 14, 1899.

ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy," and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."—JOSEPH SMITH.

"Our Conference Presidents" is crowded out this week. We had intended to present the President of the Kentucky Conference, Elder Edwin G. Wooley, but will have to wait until next week.

We are in receipt of No. 32, vol. 60, Millennial Star, the closing number for that venerable periodical, which has scintillated uninterruptedly every week through the dark and light days of the church's trials, tribulations and joys for the past sixty years, bringing gleanings of light to thousands of its readers, many of whom are now in their graves. The Millennial Star begins its sixty-first year under most favorable auspices. We wish it and those connected with it a prosperous year.

BOOK OF MORMON NOT SECRET.

No doubt all the Elders in the Mission have, at some time, met the query: "Where is this Book of Mormon?" or that "Golden Bible, etc." The reason for these queries is obvious. Those who are or have been promulgating the Latter-Day Gospel have failed to place this great book before the people in its divine light. In many cases its existence is not even remotely mentioned, let alone published, as it should be in every meeting as being one of the chief corner stones of the Church of Jesus Christ of Latter-Day Saints.

We appreciate the fact that in some places are men who may be so bitterly opposed to our presence that to mention the name of Joseph Smith or the Book of Mormon is like flaunting a red mantle before an infuriated bull. Still care could be taken in dealing with this class of individuals, and not present them offensively. We know of no one who has ever read the Book of Mormon with an unprejudiced and prayerful desire for light that has ever become more bitter or hostile to us as a people, or to the doctrines we preach. On the contrary they must, like Orson Spencer, arise "from its perusal with a strong conviction on their minds that its pages are graced with the pen of inspiration."

Brother Spencer was a most learned preacher of the Baptist denomination, extensively known in the New England and Middle States in the early 40's. He held the title of Bachelor of Arts (A. B.), and was in very high standing in the social ecclesiastic and scientific circles at his late home in Middlefield, Mass. He became converted to the doctrines of our church and has the following to say regarding the Book of Mormon:

"I read diligently the Book of Mormon from beginning to end, in close connection with the comments of Origen Bachelor, Laroy Sunderland and Dr. Hurlbut, together with newspapers and some private letters obtained from the surviving friends of Mr. Spaulding, the (one time) supposed author of the book. I arose from its perusal with a strong conviction on my mind, that its pages were graced with the pen of inspiration. I was surprised to find so little fault could be found with a book of such magnitude, treating, as it did, of such diversified subjects, through a period of so many generations. It appeared to me that no enemy to truth or godliness would ever take the least interest in publishing the contents of such a book; such appeared to me to be its godly bearing, sound morality and harmony with ancient scriptures, that the enemy of all righteousness might as well proclaim the dissolution of his own kingdom, as to spread the contents of such a volume among men; and from that time to this, every effort made by its enemies to demolish has only shown how invinci-

ble a fortress defends it. If no greater breach can be made upon it, that has hitherto been made by those who have attacked it with the greatest animosity and diligence, its overthrow may be considered a forlorn hope. On this subject I only ask the friends of pure religion to read the Book of Mormon with the same unprejudiced, prayerful and teachable spirit that they would recommend unbelievers in the ancient scriptures to read those sacred records. I have not spoken of the external evidence of the truth of the Book of Mormon, which is now worthy of much consideration; but the internal evidence, I think, will satisfy every honest mind."

We desire our Elders to make a concerted effort to place this ancient record before the public; at each meeting briefly explain its antiquarian history; note one or two evidences in its pages corroborating the divine teachings of the Holy Bible; and invariably call attention to the fact that the Book of Mormon is also any or all of our church works are open to public inspection, perusal or purchase.

It is unnecessary to tell our readers that we have no books, nor doctrines either for that matter, that are for secret distribution or instructions. On the contrary we and our gallant 300 are here for the very purpose of telling the world whom we are, what we are, what we teach, how we teach, and the prolific distribution of our literature, tracts, pamphlets, books, etc., and all facts pertaining to the Gospel of Christ as revealed in this the last dispensation of time, when the God of Heaven has set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people; as indicated by the prophetic utterances of Daniel in the 2d chapter and 44th verse.

We thank the Millennial Star, with many other exchanges, who have spoken so kindly of our humble efforts, and shall strive to merit the good words predicted in our behalf. Modesty and lack of space prevent our reproducing them in our columns. They are, however, none the less appreciated.

Do you say—

"Pack" for "carry?"

"Ben" for "been" (hin)?

"Mad" for "angry?"

"Learn me" for "teach me?"

"Mercale" for "miracle?"

The Elders are requested to include in their weekly reports the number of subscribers to the Star, also separate the sale of Book of Mormons from the Red and Blue Books.

It is not how long we live, but how well.

PRIESTHOOD AND PRESIDENCY.

(Continued from Last Week.)

The significations of these instructions can scarcely be misunderstood by any one who does not desire to misinterpret them. The standing High Councils in the Stakes of Zion are pronounced, in the revelation, equal in their respective decisions with each other and with those of the higher quorums, so far as the jurisdiction of the former extends. The Twelve as a Traveling High Council were not to interfere with the local affairs of any Stake of Zion, because each stake has its own local organization. But when the First Presidency of the church was dissolved, the quorum of the Twelve, as has been shown, became the chief presiding authority over all the church. It was in that capacity that they acted and did business "by the voice of the church." They did not supercede or take the place of or interfere with the duties of the High Council of the Stake of Zion at Nauvoo, but performed the functions of a Presiding Quorum over the entire church, including all its stakes and branches and quorums and councils, and were authorized to do this, not only by virtue of their calling, but by the united voice and vote of the several quorums in general assembly, which constitute the spiritual authorities of the church, from which there is no appeal. At a council held in the Kirtland temple, Jan. 16th, 1836, Joseph the Prophet corrected some misunderstandings in relation to the Apostles. In his history under that date he says:

"I next proceed to explain the duty of the Twelve, and their authority which is next to the present Presidency, and that the arrangement of the Assembly in this place on the 15th instant, in placing the High Council of Kirtland next the Presidency, was because the business to be transacted was business relating to that body in particular, not because they were first in office and that the arrangements were the most judicious that could be made on that occasion; also the Twelve are not subject to any other than the First Presidency, viz. myself, Sidney Rigdon and Frederick G. Williams who are now my counselors; (and where I am not there is no First Presidency over the Twelve.)"

A standing High Council is not authorized to receive revelations or do business for the whole church, nor for any part of the church except that within the boundaries of the Stake in and for which it is appointed. The Traveling Presiding High Council, that is the Twelve Apostles, have authority to regulate the affairs of the church in all nations. Under the First Presidency they may regulate affairs in a Stake of Zion, because the First Presidency preside over everything in the church. When the Council of the Twelve becomes itself the chief Presiding Power, it can, as a quorum authorized by the voice of the church, set in order all its affairs at home and abroad, precisely as the First Presidency of Three.

Advocates of "Josephism" cite some pretending revelations to their leader (previous to his accepting the "present" of the church which they tendered to him) as evidence of his calling to the leadership of that body. They are, as related by himself, of a vague and shadowy character and scarcely worth comment or notice.

The most clearly defined of them is thus related by the present Joseph himself. After stating that he had a conversation with a person named Yates, who urged him to go to Utah, in August, 1836, he says he was meditating on the matter and asked the question: "Why should I not go to Utah?"

"I heard a slight noise like that of the breeze, that arrested my speech and my attention. I turned my gaze slightly upward, and saw descending towards me a sort of cloud, funnel-shaped, with the wide part upward. It was luminous and of such color and brightness that it was clearly seen, though the sun shone at its summer strength. It descended rapidly and settling upon and over me enveloped me completely so that I stood within its radiance. As the cloud rested upon the ground at my feet, the words 'Because the light where you stand is greater than theirs' sounded in my ears clearly and distinctly. Slowly the cloud passed away and the vision closed."

Supposing this funnel-shaped manifestation was beheld exactly as described, what had that to do with the calling of its recipient to the Presidency of the church? And what superior light had the son of the martyred Seer, at that time over the leaders of the church who had remained with it from the beginning and had never turned away from it or forsaken it for a moment in the days of its severest trials and persecutions? At that time he had little or no light at all on the things of the kingdom, and nothing that has emanated from him since has given evidence of extraordinary light on any subject. He and the organization by which he has to be led, although nominally its leader, is under a cloud, which may be "funnel-shaped," but is certainly not luminous. Such shadowy "revelations" are too flimsy and meaningless to impress anyone but persons who have drifted away from the "iron rod" and who eagerly grasp at a shadow.

Now let us contrast the order established by the Almighty for the stability, perpetuity and permanence on earth of His Church and Kingdom of the latter days, with the puerile, inconsistent and dubious theory of succession contended for by the so-called "Reorganization." In God's plan, the death, failure or apostasy of any of His servants entrusted with presiding power makes no difference to the continuation of his church or the performance of any of its functions: in the "Josephite" scheme there is a disorganization of the church at the dissolution of its presiding quorum. In the former there is no dependence upon the existence or conduct of the children of a President; in the latter everything in succession to the President depends upon such a contingency. With the divine plan there is no break or suspension or hiatus; with the "Josephite" notion there must be at least an interregnum in case of the decease of the President, where there is no son old enough to succeed him. The true Melchisedek Presiding Priesthood is "without father, without mother, without descent;" the counterfeit depends on lineal succession. In the revelations of the Most High provisions are made by which if the enemy takes the life of the Presiding Quorum there is another equal to it in authority and four times greater than it in numbers, and if it were possible for the Twelve to be thus removed, a third

body or quorum of still larger proportions and endowed, then, with the same powers, would come up in its place, presenting a yet broader front to the foe (Sec. 107: 25-25); in the "Lineage" theory, devised by disappointed men, all is a blank on the removal of the head. By the continuation of the Church and Kingdom of God from April 6th, 1830, down to the present time and until Christ comes the promises and predictions of the Lord himself are and will be fulfilled; on the disorganization and reorganization theory they would fall to the ground and be falsified. In the perpetuation of the church in its full authority, spirit, ordinances and gifts the wisdom, mercy and justice of the Lord are exhibited; in the rejection theory God would appear as unjust, changeable, partial, a respecter of persons, and oblivious to the faithful diligence of his people under the most trying circumstances and as indifferent to his own principles and promises.

In the church thus perpetuated, the Apostleship and the keys and authority thereof has been continued in direct line without a break, through Joseph the Prophet, from Peter, James and John. In the so-called "Reorganization" there is no real Apostleship at all. The men who ordained the son of Joseph Smith were not even members of the Church of Jesus Christ of Latter Day Saints, and when they were they were not Apostles and never had been. They could not confer that which they never possessed. In the true church there are the keys to administer the sacred ordinances for the living and for the dead; in the "Josephite" church there is no power, and no ordinances for the dead are administered. Yet those ordinances are declared by the Prophet Joseph to be essential, not only for the salvation of the fathers, but also for our salvation, as neither can be made perfect without the other. (Doc. & Cov. Sec. 128, verse 15.) In the continued church, temples have been built and dedicated on the plan revealed to the Prophet Joseph, being made perfect in every particular; in the "Reorganized" church there is no such temple, no such plan, no knowledge how to erect a temple, no understanding of what is to be done in it even if erected. The Kirtland edifice, of which the Reorganization has laid hold, is not used for a temple, but as a common meeting house. In the true church there are order and discipline under competent authority; in the "Josephite" society there are disorder, confusion and continual contention, which Christ says is of the devil (III. Nephi xi: 29). In Christ's Church the head directs by divine authority, the church being commanded to "receive and give heed unto all his words as if from the Lord's own mouth, in all patience and faith" (Sec. 21: 5); in the "Josephite" church the head is under obligations not to teach anything except that which the members approve. In the church established by the Lord through Joseph the Prophet, revelations are to be continuously given for the guidance of the church, and as late as January 19, 1841, the Lord said that one of the purposes of building the temple that he always commanded his people to erect, was that he might reveal his ordinances therein, for he said, "I deign to reveal unto my church things which have been kept hid from before the foundations of

the world;" in the "Josephite" organization a limit is placed upon the revelations of God, and that body, in conference assembled, passed this act of limitation:

"Resolved, that the whole law of the Church of Jesus Christ is contained in the Bible, Book of Mormon and Book of Doctrine and Covenants.

It will be observed that even the revelations which are contained in the book called the "Pearl of Great Price" are shut out by this cast-iron creed, and they were all given through Joseph the Seer long before his martyrdom.

The various and numerous objections, pretensions, disputations and contentions of the so-called "reorganized" people might all be met and shown to have no more foundation in truth, reason and revelation than the claims touched upon in this exposition, but as they all turn on and depend upon this question of succession, they are not herein examined. If the Church of Jesus Christ of Latter Day Saints has continued, according to revelations and promises of the Almighty, from its organization to the present time, all that is alleged against it will amount to nothing. For, it contains within itself the power, authority and ability to rectify any wrong that may creep into it, to expunge any impurity that may arise within it, to cast off effete matter, if any there should be, to regulate all its own affairs, so that out of itself shall grow all offices or quorums which may be removed by death or transgression, to become independent of all other creatures beneath the celestial world, to carry on the work of redemption for the living and the dead, to fulfill all the prophecies concerning it and prepare a people for the coming and reign of the Lord Jesus Christ, who established it and has watched over it and guided it and has been with it in spirit from the beginning. Not one key, or ordinance, or gift, or principle which he bestowed upon it through Joseph the Prophet has been lost or taken away or suspended. The oracles are in it today and will remain while revelation is needed for the consummation of the great work comprehended in the dispensation of the fulness of times. Let those who have been deceived by the sophistry and errors of misguided men, come out from the mists and fogs and contentious spirit of the so-called "Reorganization," come to the clear light of Zion and receive the fulness of the blessings of the gospel of peace!

MISSIONARY EXPERIENCE.

Jackson, Miss., Dec. 20, 1898.

Editor Southern Star.

Mechanicsburg, Yazoo County, Miss., is becoming somewhat noted in our Mission labors for several reasons; first, for the friendliness toward the Elders by many people there and the comparatively large number of baptisms in a short time (twenty-two in a few weeks), and later on account of the mob who compelled thirty-five of our Elders to leave the county on two hours' notice, with threats to exterminate them if they did not leave by the time set. Another peculiar fact was, the mob was led by a Baptist minister, who was still permitted to hold his license, besides other minor circumstances, all quite fresh in the mind of the Elders, all combining to make it a place of in-

terest; for this reason I thought perhaps our recent experience there would be of interest to your readers.

A short time since, John J. Martin, of Mechanicsburg, wrote to us asking that we pay him a visit, which invitation we accepted for Dec. 17th. He had proffered to meet us at Benton, a railroad station. Accordingly, early on the morning of the 17th, Elder Porter and I left the capital city of Mississippi for Mechanicsburg. At Benton we were met by Mr. Martin, and, behind a splendid team, started for his home, a distance of fourteen miles. On the way over necks were stretched, and people stared from doors and windows to see the "Mormons;" we were the first that had passed that way since that memorable July 30th, when we were marched out under orders. The news of our coming had traveled much faster than we, and before reaching our destination we were told by a former member of the mob that an agreement had been drawn up and signed by the people to not allow another sermon to be preached by a "Mormon in beat one, Yazoo County." We drove on, however, to Mr. Martin's. On the way many of the Saints were out by the road to meet us, and all, even the little ones from one year old up, exhibited great joy at once more having the privilege of meeting and greeting us, whose only purpose coming there was to disseminate the truths of the everlasting Gospel, and bring to man a perfect knowledge of the way to gain eternal life. We arrived there without any further incident, and after a delicious dinner, for which the Southern ladies are noted, we went in the front room, where we gathered around the large fire-place, that not only provides heat but has a cheerfulness about the very blaze that seems to bid you welcome to the unexcelled hospitality of a Southern home.

Our friends knew of our arrival and began gathering in, and we spent a most enjoyable evening, in which all took a hand. While we were enjoying ourselves, the enemy was on the alert; they were trying to make trouble, but our host had given them some advice during the day, telling some of their number that once he kept still, desiring the law to take its course, and had gone to the courts for redress; they refused to do anything for him; now he was determined to protect his home and his company. If any man came there to bother us he would fill them full of buckshot. They probably believed him, for they stayed away. Sunday we had a spiritual feast. I occupied most of the time, Elder Porter bearing a strong testimony; the Spirit of the Lord was with us, and we had an excellent meeting. About one-half the listeners were not members of our faith, but true friends, and all agreed that there had been another Gospel sermon preached, notwithstanding the effort of the mob to prevent it. They wanted another meeting before we left, so an appointment was made for the next morning at 10 a. m. Many of the Saints stayed at the house where we were staying all night, and we had a time long to be remembered. At the appointed time, Monday morning, a good crowd had gathered together, and Elder Porter delivered a fine sermon, after which I added a testimony of the divinity of the work and Joseph Smith's mission. With this, as the previous meeting, all were well pleased. We then had

to bid them a fond farewell and turn our faces toward Jackson to attend to office duties that could not well be neglected, although many and pressing were the requests to stay until Christmas. I need not dwell upon leave taking, for all the Elders have experienced the feelings peculiar to a Missionary when leaving dear friends in the South. We started for the railroad station, and at the end of the first mile we were met by a friend, who told us there was a mob awaiting us at Mechanicsburg, also one being organized at Phoenix, and another at Satartia. I told the driver to go on, we would take our chances, for we relied on a Power stronger than the arm of man. We passed through Mechanicsburg and on to the station without interruption, reaching the railroad just before sundown. We found it necessary to wait nearly three hours for the train. The brethren offered to wait and see us on, but it would cause them to be so late returning home, so we thought they would best return, as we thought there was no danger. We spent an hour or more reading, then the office was opened and we purchased our tickets. The agent was very friendly and we had a pleasant conversation with him. He referred to a book he prizes very much, "Durant, That Mormon," presented him by President Rich last summer.

During the conversation we were interrupted by a man who wanted to see us. We stepped out, and he said he was a friend and desired to help us out of trouble, that a ring-leader of the mob at Phoenix had telephoned them to not let us take the train, but hold us until he, with a crowd, could get there. He told us a mob was now being formed to take us from the station and keep us until the balance gathered. He advised us to sneak off in the darkness and go down the railroad.

I asked the agent if we could get any protection at the railroad station. He said it was his duty to see that no trouble occurred there, and asked what was the matter. I told him of the mob, and he said he would see to it that we were protected, and at once went over to see an officer. He soon returned, very much excited, and said the officer would do nothing for us, and he also advised us to try and steal away, saying the whole town was going with the mob. It was twenty minutes until train time, but we determined to wait and take our chances. The man who first called on us came again and said they were all drinking and would be after us in a few minutes. He begged us to go down the railroad track. The moon was shining brightly, and we could not leave without being seen. We believed it to be a scheme to get us away from the station, so we concluded to not go. We could see the crowd gathering, and the minutes passed slowly by until ten minutes before train time, when the leader, a big fleshy man, with a thin beard, a dark complexion and a black look, pushed open the door and stood and looked at us a minute or two. I spoke to him, but he did not answer. Finally he walked off a few steps and talked with the crowd. Soon all returned and several of them came inside. The leader, pointing at us, said: "Now, look here, we have decided to let you get away on this train, but we want to notify you for the last time, if you ever put foot in here again we will hang you to a limb. Now, re-

member, if ever any of you Mormon preachers come in here again you will not get out alive. The whole town is backing us and the whole country below here is aroused." I suggested we were prepared to leave when the train came. He interrupted with, "None of your back talk or we'll take you out and put you across a cross-tie now." Another remarked: "You are hable to get it any way if the other crowd gets here before the train." They then told us to get our bundles and march out on the track, remarking that "There was a good cool place to wait for the train." We went outside and stood on the track, surrounded by the crowd. While there I tried to find out the name of their leader, but the fellow I asked said we would do well to get away without any names. And there we stood, "as lambs among wolves," who it seemed only wanted a slight excuse to devour us.

Soon the train hove in sight, and right welcome was it. Many shurring remarks were made as we mounted the steps, but they did not hurt us in the least, and as we passed out of their midst we thought of the words of Peter as found in 1 Peter 4:16 and 17: "Yet if any man suffer as a Christian let him not be ashamed; but let him glorify God in this behalf. For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the Gospel of God?" and add, "But persecute they who preach the only pure Gospel upon the earth."

Ever praying for the success of the Star, as well as all other Missionary work, I am your brother in the Gospel of Jesus Christ. OSMER D. FLAKE.

RECEPTION OF THE HOLY SPIRIT.

By Apostle Matthias F. Cowley.

Written for The Southern Star.

Having shown that faith, repentance and baptism are essential to the remission of sins, let us now consider the reception of the Holy Spirit. That it should follow and not precede the birth of the water, must be evident to the thoughtful, for it is clear that a man is not suitable for the in-dwelling of the Holy Ghost unless he has repented of sins and freed from them by obedience to the law of God. Some may contend that because Jesus stated that man must be born again, in order to see the Kingdom of Heaven, that such a birth precedes baptism, and is synonymous with the birth of the Spirit mentioned by the Savior in the third chapter of St. John. Being born again, in order to see the Kingdom, evidently shows that a man must have some light above the natural senses; sufficient of the light of Christ to make him see the Kingdom of God. In other words, to secure and, we may say, consistently constitute his conversion.

But this light which guides him to the truth does not forego the absolute necessity of obeying the laws and ordinances of the Gospel. As proof of this we cite the conversion of Paul. He received a personal manifestation of the Savior's power. Even hearing his voice and witnessing a light from heaven. Notwithstanding this, Jesus commanded him to go to Ananias, an authorized servant of Christ, who should instruct him regarding his salvation. He was therefore required

to be born of the water and of the Spirit. Cornelius also, as related in the tenth chapter of Acts, saw and angel, and received a manifestation of the Holy Ghost previous to baptism, and yet both were required to obey the ordinances enjoined by the Gospel of Christ. Had they rejected these requirements, undoubtedly, the light they had received would have departed from them and only added to their condemnation. The historical fact of the laying on of hands for the gift of the Holy Ghost is not stated in every instance, and is not necessary that it should be in order to prove that the ordinance was established by the Messiah. In the matter of baptism he said to John, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." He made no exception of Himself, but gave the example by His own obedience. How can others be excused? To show that the laying on of hands by those holding Divine Authority for the gift of the Holy Ghost, was practiced by the ancient Apostles, we refer first to Acts viii.:14-17. Now, when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come down, prayed for them, that they might receive the Holy Ghost. (For as yet he was fallen upon none of them, only they were baptized in the name of the Lord Jesus.) "Then laid they their hands on them and they received the Holy Ghost."

Philip did not have the authority to lay on hands for this gift, hence Peter and John were sent from Jerusalem for the express purpose of performing this higher ordinance of the Gospel. In the nineteenth chapter of Acts is an account of Paul's visit to the city of Ephesus, where he found about twelve men who claimed to have received the same form of baptism as administered by John the Baptist. But in answer to Paul's question, "Have ye received the Holy Ghost since ye believed?" when they told him they had not so much as heard of it, his action in rebaptizing them would strongly indicate that some impostor had counterfeited in form the true baptism, which being performed without legitimate authority, their sins were not remitted, and they were not in a condition to receive the Holy Ghost. Hence Paul baptized them, following which the sixth verse says: "And when Paul had laid his hands upon them, the Holy Ghost came on them and they spake with tongues and prophesied." An impostor can baptize in water by physical force, imitate the true form at the submission of the candidate, but the gift of the Holy Ghost cannot be given without authority from God, and while the water baptism is equally destitute of its legitimate results, when not performed by authority, the imposture is not so readily detected, because not usually accompanied by the same manifestations of Divine Power. Hence it is that men have taken pains to either deny the gift of the Holy Ghost as being essential with its ancient Spiritual powers, or to tell the people that no outward ordinance was essential to confer it, thus dispensing with this sacred institution. The following references also indicate the laying on of hands as a sacred rite, which would not have been adopted by the apostles unless commanded of God to do so. I. Tim. iv.:14. "Neglect not the gift

that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." I. Tim. i.:6: "Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands." That this ordinance was laid down as a positive doctrine, we call attention to the sixth chapter of Hebrews, first and second verses: "Therefore leaving (another translation reads 'not leaving') the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms and of laying on of hands." That man might duplicate in form this divine ceremony without authority and without effect, we do not deny, but we confidently assert that, without this ordinance, by acknowledged authority from God, the undeniable facts of religious history for seventeen centuries prove that men do not receive the Holy Ghost. Where the tree is there will the fruit be produced, unless the tree is dead, and no one will contend that the Holy Spirit is dead. The following quotations will point out the fruits of the Holy Spirit: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." St. John xiv.:26.

"Howbeit, when he, the Spirit of Truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak and he shall show you things to come." St. John xvi.:13.

"As they ministered to the Lord and fasted the Holy Ghost said, Separate me, Barnabas and Saul, for the work whereunto I have called them."—Acts xiii.:2.

"Wherefore I give you to understand, that no man speaking by the Spirit calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. * * * For to one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit; to another, faith by the same spirit; to another, the gifts of healing by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of Spirits; to another, divers kinds of tongues."—I. Cor. xii.:3-10.

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."—Gal. v.:22-23. The same cause will ever produce the same effect, a tree is known by its fruits, and to be convinced that we need such gifts today it is only necessary to look at the spectacle of jarring "Christianity" with its many creeds. Where is the Spirit that guides into all truth, which does not contradict itself, but teaches the "common salvation" of "one Lord, one Faith, one Baptism, one God and Father of all," that brings us "to a unity of faith," and makes us one in Christ, as he prayed that his disciples and all whom the Father should give him out of the world, might be one even as I am one in the Father, and the Father in me, that they may be one in us, "that the world may believe that thou hast sent me." Where is the Spirit of prophecy? "The testimony of Jesus is the Spirit of prophecy," the gifts of reve-